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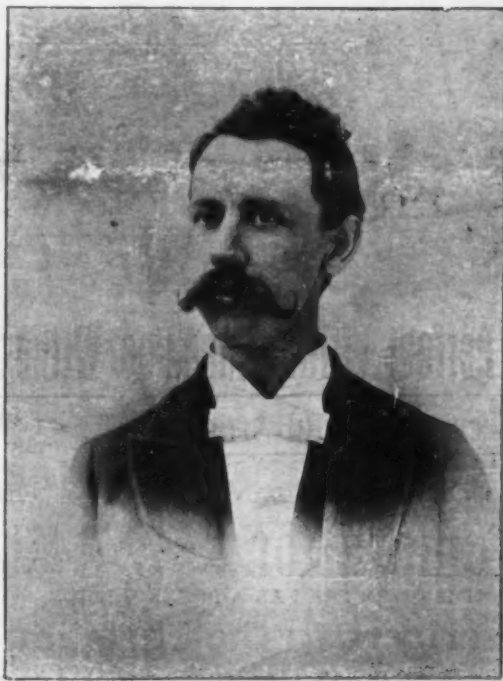
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CHICAGO AND WASHINGTON, JANUARY 3, 1901.

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THE CHRISTIAN CENTURY.

Vol. XVIII.

CHICAGO AND WASHINGTON, JANUARY 3, 1901.

No. 1.

The OUTLOOK.

PRAYER.

A prayerful soul, brothers, through the face,
Like perfume through a rose;
No art can imitate the grace
Of spiritual repose.

The heart that talks with God in prayer
Unconsciously imparts
Some portion of the truths learned there
To other minds or hearts.

It needs no utterance of a word,
It needs no page or book;
What God speaks to the heart is heard
In every act or look.

Pray much; in pleasure, toil or rest
Call on that Unseen Force,
And let your heart kneel in your breast,
Communing with The Source.
—Ella Wheeler Wilcox.

Mrs. Eddy's Pain Was Real.

Mrs. Eddy, the founder of Christian Science so-called, has not been able to live up to her doctrine. She claims there is no disease and no pain and that she can restore decaying bones to healthy condition; yet she had "a troublesome tooth," and had it extracted by a dentist of Concord, N. H., under the painless method. She now wears artificial teeth made by this dentist.

Are There Any Others?

Liberality in giving is a mark of true religion. The Congregationalist says: "How is this for remarkable liberality? A church of 400 members recently sent to one of our national societies a contribution of nine cents 'from the Church of — for the year ending November, 1900.' It took four cents to send the money and receipt. The church expends \$6,000 a year for home expenses." Such churches deserve to hear many sermons on the text: "Quench Not the Spirit."

W. T. Stead on Imperialism.

The following words of the eminent English journalist, Mr. W. T. Stead, are well worth our attention:

"When I read many of the outpourings of the modern imperialists, especially in my own country, and see how they utterly misconceive the nature of empire, I always think of the monkey who after seeing its master shave stole his razor and cut its throat. But it grieves me to see our American kinsfolk falling a prey to the same delusion which is making such havoc with the peace and prosperity of Britain. Of this we have the supreme object lesson in South Africa, where we have sacrificed to the phantom of paramountcy 20,000 human lives and \$500,000,000. And with what result? That for years to come we shall have to maintain ten British soldiers to uphold the flag in South Africa where before the war one was found amply sufficient."

The Most Discouraging Thing.

In the crusade against vice in New York city Bishop Potter has come somewhat closer to real people and actual life than bishops are supposed to dwell and he has felt the cold iron go into his soul, like many workers who long to see evil put out of the world. He said recently in a speech that the thing which disheartened him most as he faced the task of aiding in cleansing the metropolis, was the pessimism and unbelief in the

supremacy of good over evil which he meets with as he talks to men whom he has a right to count upon as allies. Such despair he brands as rank infidelity and rightly so. Faith is unabashed by evil, no matter how great or how well entrenched the evil may be.

The Administration's Theory of the Constitution.

We have always thought that the Constitution of the United States is the supreme authority and standard of appeal in our national life, and that the President was sworn to uphold and abide by it; that all his official acts were to be dictated and controlled by it; and that wherever the power of the United States went the principles and regulations of the Constitution applied. It seems, however, that this is not the view of the administration. These views were brought out in the argument made by Attorney-General Griggs on the Constitution and the colonies before the Supreme Court, by questions from members of that great judiciary body.

Referring to the opinion of the late Judge Bradley in the Mormon case, which the Attorney-General had cited, Justice Harlan asked:

"Do you think that in that opinion Justice Bradley meant that Congress was empowered to restrict the personal rights of citizens in the Territories?"

"I think so," replied the Attorney-General.

"Then," said Justice Harlan, "could Congress establish titles of nobility in Porto Rico and the Philippines?"

"As to that I do not know," answered Mr. Griggs.

"May Congress establish in newly acquired territory any other than a republican form of government?" was asked by one of the judges, and Mr. Griggs unhesitatingly answered in the affirmative.

"Has the Constitution ever been extended by Congress to Alaska?" asked Justice White.

"Not yet," said Mr. Griggs.

We would not, of course, undertake to express any opinion concerning the legal status of Mr. Grigg's answers, but as to the moral view of them, we think they show a complete and absolute betrayal of the people of the United States.

What Shall the 20th Century Bring?

The New York Journal, with characteristic enterprise, has collected the expressions of a number of prominent men as to what they would like to see in the twentieth century. The unanimous expression that war should be abolished is reassuring. Andrew Carnegie says: "I should like to see the profession of arms, now considered by many the most honorable, held in the twentieth century to be of all human occupations the most dishonorable. I should like to see the killing of men under the name of war abolished and the earth thereby freed from its foulest stain."

Oom Paul Kruger hopes "the twentieth century will witness the universal adoption of arbitration, for this is the only means of rightly settling quarrels between nations."

William Jennings Bryan says: "During the last quarter of a century greed

for gain had been gradually obscuring the inalienable rights of the individual. I know of no more imperative task for the twentieth century than the restoration of man in his rightful position of paramount importance."

Sarah Grant dreams well: "I hope the twentieth century will witness the evolution of a greater statesmanship, and it will be recognized that that nation is and must be dominant which has the most highly developed average man. The riches of a people are not in gold or tin-sel, and they cannot be judged by ova-tions to the conqueror or by a vulgar display of its merchant princes, but only in its capacity to mint great average men."

And what a beautiful wish is that of Alfred Harmsworth: "I hope for the abolition of physical pain. We have made much progress toward it in the past century, and I hope we shall fully succeed in overcoming it in the next century. It will be the greatest blessing to all mankind that human genius can confer."

Conan Doyle thinks that "the union of the English speaking nations will be the first long step toward the millenium," with which "Ian Maclaren agrees."

Maitre Labori is right in his estimate of what is of supreme worth, but sadly pessimistic otherwise. His wish is far more than realized and has been a fact for centuries and centuries. He wishes "that in the twentieth century one may have the chance to meet one honest man in one hundred thousand—I mean an honest man, incapable of a disloyal act or word. That would be an immense advance in civilization."

Dr. Talmage is always an optimist and he is to be thanked by hundreds of thousands for his unfailing sunshine and cheer. He says: "At the close of the twentieth century I would have no more gathering of alms for the poor, because all the poor will have been enriched; no hospital Sunday, because disjunct bones will have been set and the wounds all healed and the incurable diseases of other times overcome by a materia medica and a pharmacy and a dentistry that have conquered everything that afflicted nerve or lung or tooth or eye or limb. Healthology complete and universal. The good Lord could do it as easily in a hundred years as in a thousand."

One may well pause and ask what beneficent force can make all these dreams realities? They are not too good to be true but so good they must be true some time, though that time should be far in the future. There is only one power that can bring these things and it is at work. Rev. F. W. Gunsaulus, D. D., gives the only possible way in which these dreams of the good golden age may be realized. "I think that the supreme task of the twentieth century is to realize in men's lives the fact that the law of love as laid down by Christ is the law of life and progress. This can be done only by one's choice of the unselfish life and the devoted labor of that life to the end that in politics, church, society, school and factory the other man's worth shall be joyfully defended by each one."

EDITORIAL.

THE TASK OF THE NEW CENTURY.

The Disciples of Christ are old enough as a religious body to understand something of their place in the program of American Christianity, as judged by their past career and their present position; and no moment is more favorable for taking inventory of their position and promise than this hour, in which the two centuries meet. Are the people who comprise the membership of this communion content with the record already made? If they are, is there anything more to be sought for the future? If not content, how shall their purposes be realized?

Present Attainments.

No one will deny that much has been done. The story of the eighty years since this reformation began is thrilling. From a feeble, protesting body we have become a mighty folk. From the state of "an infant crying in the night, an infant crying for the light," we have grown able to speak with a voice that commands attention, if not respect, in some quarters of the church. Our machinery is becoming in an increasing degree adequate to our needs, our schools, journals, missionary and philanthropic agencies are increasingly efficient; our ministry is rising gradually to recognize its educational responsibilities and to prepare itself for the needs of the hour.

Principles and Purpose.

Yet the question abides. What does this million and a quarter of people propose to accomplish? Where their voice is heard in the counsels of the church at large they are understood to stand for two principles: First, the unity of the people of God; second, the restoration of the Apostolic teaching and practice as the ground of such unity. These principles seem so simple and vital to us, that we do not easily understand the problems that present themselves to the man who from another angle watches our movements. He is almost certain to be struck with certain facts which are likely to escape our attention, standing, as we do, within the circle of our history and effort. Among these facts which seem clear to him, are the following: First, although we are protesting against sectarianism, we appear to be only one more among the already too numerous denominations, into which the church is divided. Second, judging from our compactness of organization and party zeal as a body, we have as much of the sect spirit as any denomination in Christendom. Some of our churches and preachers display elements of bigotry and intolerance that would have done credit to the most narrow and belligerent sect in the most polemical period of Christian history. Third, we who proclaim our zeal for Christian unity display in a majority of cases not only an indifference to its practical realization in the communities where we exist, but are actually the most reluctant to engage in efforts of a unifying character, such as union evangelistic services, efforts for civic righteousness which demand the earnest co-operation of all Christians, fraternity and comity in missionary work, both in America and on foreign soil, and such other forms of united effort as the spirit of love and fellowship would dictate.

Again, when we consider our plea for

the restoration of Apostolic Christianity, this outside observer is likely to maintain two things: First, that the restoration of the conditions prevailing in the Apostolic churches is both impossible and undesirable. No one, he would say, wishes to go back to the faulty and imperfect church life of the first century. The plane of Christian life of our time is much higher than that of the members of the churches in Corinth, Ephesus, Galatia and Rome. Moreover, the movement of the church is forward, not backward. The real cry of the church should be "Forward to Christ," not "Back to Christ," for our Leader is ever before us. Second, that if it be understood that it is the ideals of the Apostolic Church and not the actual conditions that we seek to restore, we as Disciples of Christ are no more anxious to see this end accomplished than are our religious neighbors; that they as sincerely seek to be obedient to Christ as do we, and that in the matter of being led by His spirit into the possession of the holy fruits of Christian character, it often appears that the advantage is with them rather than with us. If an earnest effort to accomplish the will of our Lord be the test of a people, we have nothing whereof to boast; and that the commendation upon those who make sincere and strenuous exertions to realize the large and essential things of Christian life rather than the small and inconsequential ends of a legal correctness which forgets the spirit of the Master in the effort to conform to the anise and cummin of the Christian law, would be likely to rest upon some of our religious neighbors rather than upon us.

The Important Consideration.

We are not concerned to answer these statements all in a breath. For this we can afford to take a little time, and we believe that a suitable answer can be made. But the important point for consideration is: How much truth do these affirmations of our neighbors regarding us contain? And if there be any truth in them, how do we propose to remedy the situation? Upon the answer to these questions, not in the attitude of resentment of criticism, but of sincere and candid examination of the facts, rests our future. If they are true, and we make no change, we are already foredoomed to come to an early close of our period of growth and promise, and to be relegated to the limbo of useless and obsolete religious movements, while others worthier than we, arise to carry forward the principles to which for a time we gave a too narrow and partisan advocacy.

THE VISITOR.

This is the season of the year when the average citizen lays in his stock of good resolutions for the new year, and the preacher gets his ministerial half-fare railroad card renewed. If there is anything binding and important in the ordinary New Year's pledge, one would suppose that one taken at the opening of a new century would be particularly impressive and binding. The Visitor particularly hopes that those centenarians who have seen the evil of their doings after a hundred years of experience, will take seriously this moment of transition to a new century, and try to mend their ways during the next like period. To some, no doubt, there is a certain assistance in the thought of breaking off a

bad habit at a definite point of time. It seems like a peg on which to hang one's resolution, or a socket into which to rest the stake of good endeavor. To all such the Visitor feels like strongly recommending the first of the year and as it happens in this case, of the century, as the "nick of time" for the new departure. There is, however, a certain suggestiveness in the recent conduct of the governor of Ohio, who refused to issue the customary Christmas pardons, affirming that if he determined that a prisoner in the state penitentiary was worthy of a pardon, it was an injustice to make him wait even twenty-four hours in order that the pardon might fall on a special day, while on the other hand, he could see no reason for bestowing pardons on unworthy men, merely to conform to a sentiment. From this point of view, all days are alike days of crisis. Every moment is the "nick of time." No one can afford to put off for a single day the good work he thinks would be a worthy celebration of the New Year.

Ministerial Rates.

The casual mention of clergymen's half-rate permit cards brings up a matter of interest to the Visitor. He has often watched the effect of the system of reduced rates for ministers and railroad men and others who have to do with it, and has come to believe that it is unjust and injurious. To be sure it has an honorable and ancient pedigree. We inherit it from the days in which the minister received no salary, but was supported by all the members of the community, each contributing what he could. The farmer brought his chickens and potatoes instead of money. The tailor furnished the shoes for the parsonage, the stage-driver chalked the parson's hat with the "free" mark, and no class resented this contribution save the openly skeptical, whose resentment did him no good. But times have changed, and everything for the better. Today the minister receives a stipend, which, though it is often small and inadequate, compares favorably with that of the other professional classes. If the average salaries of ministers, physicians and lawyers be compared, it will be found, the Visitor believes, that the first class will have somewhat the advantage, and to this must be added that fact that few ministers are required to wait so long for their services to command a competence as is the case with the other professions. On the other hand, the advantage is balanced by the greater likelihood of professional permanency in the cases of doctors and advocates. So, on the whole, it may be called an equation. Why, then, should the minister receive special consideration at the hands of merchants and transportation companies? There is no reason save that custom has emboldened him to demand it; though the conditions under which that demand was originally and properly made have ceased to exist. The whole "clerical rebate" business is regarded by all railroad men and such merchants as still find it necessary to conform to the custom, as a nuisance and an imposition, and the ministry is lowered just to that extent in the eyes of the community. When one considers that a comparatively small percentage of the traveling done by ministers is in "the actual discharge of pastoral duties," the matter becomes still more serious. But the saddest part of the whole affair is seen in the fact that

railroad men believe, justly or not, that ministers not entitled to these "courtesies" will do more underhand and unjust things than any other class of people in the effort to secure them. The Visitor rather doubts that this is the fact, in spite of repeated assertions on the part of his railroad friends. But he wishes, nevertheless, that the ministry could stand beyond the danger of such insinuations. He believes that a minister is just as good as any other member of the community, provided he behaves himself; and this impression is deepened by a somewhat lengthy experience in that calling. But he is confident of a few things: One is that the minister can well afford to pay full railroad fare or full prices for his goods as any other citizen. Another is that at present the ministry is just as regarded with the respect which it would claim if all such discriminations were removed. A third is that a minister who refuses to avail himself of the customary "rates" is placed at a disadvantage in his effort to satisfy his sense of self-respect, since it is counted upon by all who remunerate him for work which requires any use of the railroads, and his "expenses" are rated accordingly. That means that many a man who resents the system is well-nigh compelled to submit till it is abolished. The last is, that no special rates of any sort should be made to any class of people, but that all who travel should have the benefit of an open and flat rate. If such were the case, as in Europe, the cost of travel to all the people would be materially lessened, while the reproach of "special privileges," that most quickly resented of all injustices, would be removed from the ministry.

GOD IN HISTORY.

The recent remarkable address of Lord Roseberry on assuming the duties of rector of the University of Edinburgh contains some passages which are of peculiar interest to Americans. It is hardly to be expected, perhaps, that the possibilities of imperial expansion by a united people without the break produced by the war of independence should be so frankly faced by an English speaker, but this Lord Roseberry does in admirable spirit. No one doubts that the future of the Anglo-Saxon would have been essentially different if the breach between the colonies and the mother country had not occurred, and the fascinating picture drawn by Lord Roseberry is enough to make all Anglo-Saxons, both English and Americans, pause and consider whether the actual experiences of the two races have been advantaged or otherwise by the real events of history. The passage in the address alluded to is as follows:

"One cannot but pause for a moment to reflect that but for a small incident—the very ordinary circumstance of the acceptance of a peerage—this empire might have been incalculably greater. Had the elder Pitt, when he became first minister, not left the house of commons, he would probably have retained his sanity and his authority. He would have prevented, or suppressed, the reckless budget of Charles Townshend, have induced George III. to listen to reason, have introduced representatives from America into the imperial parliament, and preserved the thirteen American colonies to the British crown. The Reform Bill which was passed in 1832 would probably have been passed much earlier; for the new blood of America would have burst the

old vessels of the constitution. It would have provided for some self-adjusting system of representation, such as now prevails in the United States, by which increasing population is proportionately represented. And at last, when the Americans became the majority, the seat of empire would perhaps have been moved solemnly across the Atlantic, and Britain would have become the historical shrine and the European outposts of the world empire.

"What an extraordinary revolution it would have been had it been accomplished! The greatest known without bloodshed; the most sublime transference of power in the history of mankind. Our conceptions can scarcely picture the procession across the Atlantic, the greatest sovereign in the greatest fleet in the universe, ministers, government, parliament departing solemnly for the other hemisphere, not, as in the case of the Portuguese sovereigns emigrating to Brazil, under the spur of necessity, but under the vigorous embrace of the younger world.

"The American yearning for liberty would have taken a different form; it would have blended with other traditions and flowed into other molds. And, above all, had there been no separation, there would have been no war of independence, no war of 1812, with all the bitter memories that these have left on American soil. To secure that priceless boon I could have been satisfied to see the British federal parliament sitting in Columbia territory."

The general tenor of Lord Roseberry's address would lead us to believe that he regards the progress of history, even where it seems to take so unpromising a direction as that which separated the colonies from the mother country, as, nevertheless, providential. It is a pleasure, as well as a duty, of the Christian optimist to believe that great historical events, even if not at the time directly in harmony with the divine will, work out at last the purpose of God, and that Bunson's thesis of "God in History" is sure to be vindicated in the long run. It was, perhaps, difficult for the colonies to see how good could come out of so desperate a struggle as that through which they were passing; and yet history has shown that it was best for the races that the colonies should find an independent life. Certainly England has received impulses from America which could never have been imparted if the revolution had not occurred. The same is true of the war for the union. Desperate and dark as were the experiences of that dreadful time, they have left an abiding influence upon our national thought and institutions, and perhaps we are past a point where it is profitable to discuss the question as to whether the war might or might not have been averted. Perhaps we shall not so easily satisfy ourselves as to the righteousness or benefit of the English-Boer war, or of our present campaign in the Philippines. It is difficult in the face of events such as those which have been crowded into the past two years to be always dispassionate or judicial. Zealous partisans on both sides are affirming the justice or injustice of this or that interest, and yet we are confident that out of it all, even though injustice may have triumphed at certain points, there will come a lasting good for the race and the advancement of the kingdom of God. War is always a dreadful emergency. Nevertheless, we can-

not but rejoice that the redemptive agencies at work in the universe quickly seize upon even the greatest disasters; teach lessons of righteousness which no subsequent generation ever quite forgets. The tendency of national life is upward. He is a poor reader of the signs of the times who echoes the pessimism of a narrow and clouded view of things and voices the thought of those theologues of despair, Tractarianism, Romanism and Millenarianism. The kingdoms of the world, slowly and painfully, perhaps, but none the less surely, are becoming the kingdoms of our Lord and His Messiah.

HISTORY OF THE DISCIPLES.

The readers of the Bethany Courses are fortunate in having the privilege of devoting a quarter to each of the three themes chosen for their consideration during the current year. The first quarter has been spent in the study of the Bible in each of the three years of work. First year, second year and third year readers have alike devoted their attention to the Holy Scriptures. The second subject, "The History of the Disciples," occupies this coming quarter, from January to April, and cannot but prove of singular value to all readers of the course, and would prove of immense profit to all our people. The books in this series are of precisely the kind needed for such work. The ground is laid admirably in the first book of the series by B. B. Tyler, "Concerning the Disciples." The general scope and purpose of the movement is outlined and the events leading up to our present condition and strength are recited. The second book, "Sketches of our Pioneers," by F. D. Power, gives in admirably compact and yet interesting manner the outlines of the lives of such men as Barton W. Stone, Thomas and Alexander Campbell, Walter Scott, John T. Johnson, John Smith, Samuel Rogers, Jacob Creath, Adamson Bentley, John Henry, Aylette Raines, William Hayden, John O'Kane, Elijah Goodwin, Samuel K. Hoshour, James M. Mathes, T. N. Allen, Moses E. Lard, Winthrop H. Hopson, David S. Burnet, Robert Richardson, Silas E. Shepard, W. K. Pendleton and others, closing with a fine sketch of the life of Isaac Errett. This is a program that might interest any Disciple, young or old. We are acquainted with far too few of the pioneers of our work, and therefore, perhaps, do not sufficiently understand the labors and sacrifices of the early days. Especially is it possible that we shall fail to comprehend the historic motives of our movement. The study of these volumes will supply such aids to reflection upon our history and work.

The third volume of the series is also by Frederick D. Power, and its theme is "Bible Doctrines for Young Disciples." It presents an interesting summary of Christian truth as proclaimed by the Disciples of Christ, taking up such questions as the Right Division of the Work of God, the Messiahship of Jesus, the Work of the Holy Spirit, Conversion, Faith, Repentance, Baptism, the Proofs of Pardon, the Church of Christ, the Lord's Day, the Lord's Supper, the Divine Name and the Unity of the Church. These will instantly appeal to every preacher and member of the church as matters of the utmost importance, which demand a fresh study by all members of the present generation. We heartily commend these courses and these volumes to all our readers.

Contributed

A HAPPY NEW YEAR.

I congratulate you upon your safe passage through the experiences of the old year, and sincerely desire for you, one and all, a happy and most prosperous journey through the first New Year of the New Century. God also desires your happiness during the coming year. Jesus Christ, "who is the bosom of the Father," and who "has declared Him" to the world, bade His Disciples: "Be of good cheer," and assured their hearts with the promise of His presence to the end of the age. God wants us to be happy, and strong, and prosperous in the highest and fullest sense. And He has provided, in His wisdom and love, every requisite for our truest success and happiness. If, therefore, we are not happy, strong and prosperous, the fault must be found elsewhere than with God. Let us, then, remember and appreciate the part we must, each, play in making the New Year a happy and successful one. "Both for ourselves and those who call us friends."

How Happiness May Be Derived.

First of all, our happiness in the New Year may be derived, in a large measure, from the retrospective view of the Old. It is a good thing to look back to forget; it is also a good thing to look back to remember. Stop, occasionally and count the blessings of the Old Year. Recall its mercies. Enumerate its successes. Call to mind God's unnumbered benefits. A proper consideration of these will fill us with gratitude, and faith, and hope, and love, and joy, and strength, and courage.

But, the review reveals many failures, mistakes, disappointments and sins. Yes. That is sadly true. But, if we make a proper confession of them today, the sins will all be forgiven by God and forgotten; and, the assurance of this fact will be a source of joy to us in the coming days. Again, a proper use of our failures and mistakes will aid us to avoid repeating them in the coming year. "He is a fool who stumbles twice over the same stone" says a Spanish proverb. We have made mistakes, we have sinned and come far short of the glory of God; but to remember and nurse and brood over these will not help but, hinder our success and happiness. Having repented of them, and having the promise of God that he will forget them, we shall be exceedingly foolish to remember and harass ourselves with what God has forgotten. Let us, then, look back through the Old Year to count its blessings. Let us recall its mistakes and sins to repent of and profit by them, and then, "Forgetting the things which are behind" let us "reach forth to those things which are before" in the faith and hope of the Gospel of Christ.

Cheerfulness Essential.

Second.—Our happiness in the New Year will be greatly increased by our obedience to the injunction of Christ: "Be of good cheer." Many of us have proven the truth of the proverb, "A merry heart doeth good like a medicine; but a broken spirit drieth up the bones." Cultivate a cheerful spirit. Live much in the sunshine. Look on the bright side of things. Study to be happy when you are miserable and not miserable when

you are happy. Cheerfulness is health to the soul and marrow to the bones. Every one will live longer, and happier; work harder and endure more under the influence of cheerfulness than under any other condition. Then cultivate a spirit of cheerfulness. Learn the lesson taught by Longfellow who found cheer and strength in silently watching the starry sky and giving the first watch to the "red planet Mars."

"Oh star of strength, I see thee stand
And smile on all my pain,
Thou becomest with thy mailed hand,
And I am strong again."

The Joy of Helpfulness.

Third.—Our truest happiness in the New Year shall be found in seeking the happiness of others. "To carry joy to other hearts is the surest way to bring gladness to our own souls." Ask any of the thousands who have tested that statement and they will assure you that there is a joy and satisfaction in doing good to their fellow travelers through the world which the wealth and power, glory and honor of this world cannot give and could not buy.

There are many ways in which you may add to the happiness of others during the coming year. Not the least of these is your happy spirit and the word of cheer and encouragement which you may often speak. "There is nothing so irresistibly contagious as laughter and good humor," says Dickens. The happy, cheerful, earnest spirit that animates your life will be certain to be felt by all about you, and many times when you are least aware of it you may be cheering and helping others. Study anew the biography of Jesus, see how thoughtful He was, always, for the happiness and good of those about Him; how by word and deed he: "Scattered sunshine all along His way Cheered, and blessed, and brightened every passing day."

In this he found His own happiness. And in imitating His high and holy example we shall surely find ours. Let us resolve today to carry about with us everywhere, a cheerful spirit, and that we will look out for opportunities to speak a word of cheer and encouragement to any who may be in need of it.

*Abstract of a New Year sermon by P. A. Cave, Hagerstown, Md.

WASHING THE DISCIPLES' FEET.



The account of this transaction is found in the writing of John, chapter 13. Of all the writers of the Life of Jesus, John is the most difficult to follow respecting time and place, yet there is no other so helpful in that respect. He has written what others have failed to record, and so enables us to follow with them and know the time the Master was on the earth. He has mentioned all the feasts of the passover, which occurred during the ministry of our Lord, but has put such long spaces between his accounts that it is difficult to follow him. He gives an account of the second passover in the ministry in the fifth chapter and then follows with the occurrences which took place at the time of the next passover, without having recorded any event between them. By the aid of the other

writers, however, the space can be well filled, and there is no doubt as to the events which transpired. So it is with the last week of the earthly life of the Lord; we have to depend upon the other writers for the order of the occurrences of the week.

In chapter 12-11 he has given the feast that was made at the house of Lazarus, and then he goes on with the company into the city of Jerusalem. He has the substance of what we find in the others concerning the triumphal entry (12: 12-19). Then on the following day, after the Master had cleansed the temple, John notices the wish of the Greeks to see Him (12: 20-36.) From that to the close of the chapter must have been given on the following day or Wednesday, when the Lord was fiercely denouncing the hypocrites of the Jews in so many respects. After that there follows an account of a feast at which Jesus washed the Disciple's feet. When that took place is, for the present, the question. As tradition has done away with the feast that took place on Wednesday evening and blended it with the one four days before, at the house of Lazarus; and, feeling that it is impossible to place this feast of the thirteenth chapter at the one mentioned in the twelfth, they have located it at the feast of the passover. That this feast was not at the passover is evident from statements which are rendered utterly false by that consideration. John 13: 1, says it was before the feast of the passover.

Some one will say that it was at the time of that feast, but what was said here was just before they sat down to that feast. But it must be borne in mind that he is not speaking of eating that feast, for he does not record that event. And if he had, any time of that evening on which the feast of the passover should be eaten, would have been at that feast. Hence if it was on that evening, John is not a reliable author.

But some one else will say that it might have been the evening that Jesus ate the passover as that was not the day that John fixes as the rightful time for its occurrence. But if John had written anything of the occurrences of that evening on which Jesus partook of the passover he would not have forgotten to speak of the institution of the Lord's Supper. Not having mentioned it, is proof that he does not mention anything done at that time.

2. There is another statement which cannot be accounted for on the hypothesis that he was describing things which occurred at that feast. John 13: 27-30: "And after the sop, then entered Satan into Him. Jesus therefore said unto him, that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway; and it was night."

Now, upon the hypothesis that these Disciples had any sense, that could not have been the passover feast, for first, that feast had been provided for by Peter and John, and second, at that period of the feast, everything had been used, for the feast was closed. Hence that any sane man supposed that Jesus might have meant for Judas to buy something necessary to the feast which was already at an end, is absurd. It is not only unrea-

sonable but unthinkable. Third. We have seen already that Dr. Luke taught us that, on the evening of the passover Judas remained till after the Communion, which is a direct contradiction of John 13, if he was describing the last supper.

But it is objected that if Judas went out from the feast at the house of Simon to bargain with the chief priests, after having been pointed out by the dipping of sop, that he was pointed out twice and that within a very short time, and by the same method; and that after the first reference to it there would not be any wonder about it, and that not only Judas, but all the Apostles acted hypocritically in pretending not to know who it was that should betray him.

This may demand too much of the memory of those men. They had been told six or seven times about this whole affair; about the Savior being delivered up and put to death, and yet did not understand. We have no right to exact perfect memory in this matter any more than in the many teachings concerning His resurrection. From John 13: 26, it is not clear that any but John heard what the Master said. Even Judas would seem to have been sitting on the opposite side of the table. The Master being at the head of the table it is not necessary to suppose that he spoke loud enough for all to hear. They did not know the meaning of what followed which can be accounted for only by supposing they did not hear the former remark. And still further, the same sign does not occur in both cases. In John, Jesus dipped the sop. According to Matthew 26: 25, Jesus said in answer to the question of Judas: "Is it I, Rabbi?" "Thou hast said," or yes. According to Mark 14-20, Jesus said: "It is one of the twelve, he that dippeth with me in the dish." Now dipping a sop and giving it to Judas is not the same as he that dippeth with me in the dish." These are so different that they would not be mistaken for the same sign, nor would both be used at the same time or feast.

So far, then, it is certain that during the last week of the Savior's ministry there were three feasts, one at the house of Lazarus, six days before the feast of the passover; one at the house of Simon, two days before that feast, at which time the Master washed the Disciple's feet, and the passover feast that was eaten in advance by the Savior and Disciples, as there would be no opportunity to eat it on the day of its lawful occurrence.

D. R. Dungan.

THE HOME DEPARTMENT

The Home Department is the piece-of-resistance of the Bible school feast. It is the leaven which a woman hid in three measures of meal and behold the whole lump was leavened. It is the open door standing so widely hospitable that none thought it worth while to enter so that the grass has overgrown the threshold. It is for the Disciples of Christ the most inviting opportunity yet discovered for the propagation of New Testament Christianity, for whereas we have had to force doors, this has stood open at all times.

What It Is.

It is a regular department of the Bible school, having a superintendent with a corps of assistants whose duty it is to visit the homes of all in the community where there is known to be one who does not attend the Bible school and seek to

induce him to become identified with the regular school. Failing in this they endeavor to enroll him in the Home Department which would mean that the visitor would supply him with a quarterly and a collection envelope each quarter—visiting him for that purpose and engaging in some conversation regarding the lessons and school and collecting the envelopes for the quarter. The students also receive upon enrollment a neat card signed by the superintendent of the main school, certifying to the fact of their enrollment in the Home Department. The member, upon his part, agreeing to study the Bible school lesson one-half hour each week and to contribute to the support of the school.

There is, of course, no recitation of the lesson, simply the quiet home study. It is a welcome aid to many a life cut off from the privilege of the main department. A Home Department Day is observed annually in the main school when an appropriate program is given and the department invited to be present. They have all the privileges of the school, including Library, picnic, Christmas or any special observance. Everything is done to create and foster a sense of oneness with the school. Invitations are issued by the superintendent and delivered by messenger.

Its Value.

Judging from several years' observation, we would affirm that the modern Home Department of the Bible school well conducted, is one of the best auxiliaries for the spread of the knowledge of God's word. It is a recognition of the spiritual needs of a large number of people who cannot or do not attend the Bible school and a consistent effort to supply that need. It is a response to the conviction that the most conspicuous and distressing need of the people is "the sincere milk of the Word." If there is one thing above another that the Disciples of Christ stand pledged in all integrity to do, it is to bring the Word of God to the reverent attention and prayerful study of all classes of people. The world will be regenerated and saved as it receives the engrafted Word and makes that Word a practical daily guide in faith, in ethics, in politics. Individuals compose the world. Communities, no more than households are saved as such, but only by the unit of each intelligently conforming his life to the conditions of the high calling of the King of heaven.

Its Practical Advantage.

Now let us consider some of the advantages accruing from the Home Department in actual operation and we will find that first of all the most apparent good will be to our own regular school. The effort to do good always resulting in good to self. The necessary canvass will unearth pupils for the school who will at once enroll and while the movement is yet young, statistics indicate that from five to ten per cent will in time join the main school.

Secondly, there will be developed the dormant talent in our Bible schools. The enlistment of a dozen hitherto unemployed workers would be an incident that would thrill and revive a school or church that was not beyond redemption, while the personal touch in the home and the interest and enthusiasm which the Home Department must have and exhibit, the thoughtful care for others, will aid in developing the best qualities and Christian graces.

Thirdly, new families will be reached, and the circle of influence broadened. People of all or no shade of religious belief will be drawn through the study of the Word to interest in the people that are interested in them and thereby a following more or less loyal is assured. Pastoral visits naturally follow the home worker and seeds thus sown and matured in many instances will ripen into Christian faith and a new life.

Fourthly, there will be placed in the hands of many who are strangers to the New Testament plea, a literature that while not pretending to interpret, leads directly to the Fountain of Life and Truth and invites them to drink in a common-sense way the Water of Life.

Fifthly, the Word of God is studied by many who would not otherwise study it and lives are purified, hearts are cleansed, right judgments are formed, character is molded and souls are saved. And this is the true mission of the church and the Bible school.

R. C. Sargent.

Mason City, Ia.

*Abstract of address delivered at Iowa state convention, Des Moines, Ia.

TOLSTOI ON HAPPINESS.

Elbert Hubbard who is at the head of the Roycrofters at East Aurora, N. Y., and who has made himself very popular by his "Message to Garcia," says, that Tolstoi is the only man of the present time who is living the Christian religion. I presume that Mr. Hubbard expected this statement to be questioned, but takes this way of expressing his admiration for the sacrificial life. Tolstoi is certainly a unique character. That he is a genius in the field of literature, and that he excels as an imaginative writer is quite generally agreed, but that his religious views are extreme, and his mode of life peculiar, is still more universally believed. Tolstoi insists that the unhappiness and misery of the world is due to a failure to obey literally the teaching of the sermon on the Mount. We would all agree with him, I presume, that to live as Jesus taught would introduce the Millennium, but we would not agree, always, to his interpretations, nor could we believe that the best interest of the race would be subserved by returning to the simplicity of the earliest stage of social evolution, if such a thing were possible. And yet Tolstoi has a message for this age. It is the message which every sacrificial life brings to a selfish age; and he calls us anew to interpret the teaching of Jesus in harmony with our present stage of development, and into the life of our own times. The sincerity of Tolstoi no one has questioned; he has done all that he can to live the life, which he says, ought to be lived, and claims that he has found absolute happiness in it. "Resist not evil" means just what it says, and hence the use of force under any circumstances is wrong. If any one should smite you upon the right cheek the left must be turned, and rather than resist, under any circumstances, the extremest suffering must be endured; but he also claims that the suffering which would result from such lives even at the present time would not at all equal our present suffering from following "the doctrine of the world." "Each strives continually to make the heavy burden of existence still more heavy by giving himself up body and soul

to the practice of the doctrine of the world. Today we must buy an overcoat and goloshes, tomorrow a watch and chain; the next day we must install ourselves in an apartment with a sofa and a bronze lamp; then we must have carpets and velvet gowns; then a house, horses and carriages, paintings and decorations—then we fall ill of overwork and die." Tolstoi is not at all pleased with modern civilization, and that which we have come to look upon as a blessing, that is, all which accompanies culture and civilization as described in the above quotation, he banishes from his life. Though he came from a noble family and had a princely fortune, he lives as a peasant, and receives nothing from his literary works, large sums are thus turned to the use of others.

Specific Rules for Happiness.

But here are his rules for happiness in a more specific way:

1. Keep close to nature. One of the first conditions of happiness is that the link between man and nature shall not be severed, that is, that he shall be able to see the sky above him, and shall be able to enjoy the sunshine, the pure air, the fields with their verdure, and their multitudinous life. Hence he has not much use for cities.

2. Work. First the intellectual labor that one is free to choose and loves, and with it physical exercise.

3. The family. Men should not be enslaved by worldly success and cut themselves off from home pleasures.

4. Sympathetic intercourse with all classes of mankind. In this connection his interpretation of Mat. 5: 22. Under no circumstances be angry. This will avoid ever thinking or speaking of your brother man as "raca" or "an empty fellow," or regarding him as a "fool." the wiping out of social and national Hence the absolute inequality of men, and lines is a part of his belief. A Russian is no more to him than a Chinaman, a king than a peasant.

5. Bodily health. Whatever we may say of Tolstoi's extreme views, we must confess that the inspiration for such a life is in Him who lived the unusual life. Who had not "where to lay His head" in life—nor where to lay his body when dead.

F. L. Moffatt.

THE KINGDOM OF GOD IS WITHIN YOU.

Many have conceived the false idea that the kingdom of God, spoken of here and elsewhere in the Bible, is so completely unlike any other kingdom that in place of its being a real institution that men can dwell in, it is an undefinable something that dwells in men.

Now, while I fully believe all that the Scriptures say about the influence of the spirit of God in the human heart, and about Christ dwelling in the heart of the Christian, I do not believe that this or any other Scripture teaches that the kingdom of God is something that enters into and dwells in men's hearts. This Scripture, when examined in the light of its context, and in the light of the other Scriptures that treat of the kingdom, does not teach such an idea.

Not in Heart of Pharisees.

The context shows that Jesus was addressing the contentious pharisees when he uttered this language; and it would

be absurd to say to such men: "The kingdom of God is within you," in the sense of being in their hearts.

The proposition, "within," carries with it the idea of "among," and would be more correctly translated, and more in harmony with the context, by the preposition "among," as we find it in the margins of both versions of the New Testaments now in use. The pharisees had demanded of Jesus when the kingdom of God would appear. His answer to them was: "The kingdom of God does not come with observation." It is not a worldly kingdom such as you are expecting. Worldly kingdoms are established with armies, and swords, and banners, and great earthly pomp; but God's kingdom is to have a small and quiet beginning, so much so that it is now actually in your midst—among you—and you do not comprehend its presence. This was the Savior's thought.

Kingdom in Undeveloped State.

But how can it be truthfully said that the kingdom of God was then "among" men? While the kingdom did not come in a complete sense, until after Christ was crowned in heaven, still we find it here in its undeveloped state, while, as yet, the Savior was upon earth. Christ as king was gathering around Him subjects in the persons of His Disciples, and teaching them the laws that were to regulate the affairs of His kingdom, so that, in these items, we have all the essential elements that are found in His kingdom after it was fully established, and publicly proclaimed by His twelve ambassadors.

The Kingdom an Institution.

And the idea that the kingdom is a real and tangible institution that can be in the world and among men, and yet not of the world, like other kingdoms, is in perfect harmony with all that is said on the subject in the entire Bible. Daniel predicted that, sometime during the last of the four universal empires, the God of heaven would set up a kingdom which should never be destroyed, and that it should break in pieces all other kingdoms, and stand forever (Dan. 2: 44). The burden of all the preaching from the beginning of John's ministry to the close of that of Jesus, was that the kingdom of heaven was at hand—so near that men were already "pressing into it." But there is no intimation, anywhere, that it was ever pressed into men. If some of our preachers had been in conversation with Nicodemus they would have said to him: "Except a man be born of water and of the spirit the kingdom of God cannot enter into him." And, Paul, instead of saying: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear son" (Col. 1: 13), should have said that the kingdom of God's dear son had been translated into us. The aged Apostle John, to, made the same mistake when he said he was "in the kingdom and patience of Jesus Christ." (Rev. 1: 9.)

H. T. Morrison.

BOOKS...

BOOKS RECEIVED.

- Fleming H. Revell Co., Chicago.
- "The Siege in Peking." By W. A. P. Martin. Pp. 190. Illustrated. \$1.00.
- "Onesimus, Christ's Freedmen—A Tale of the Pauline Epistles." By Charles Edward Corwin. Illustrated. Pp. 332, 12mo, cloth. \$1.25.
- Thomas Y. Crowell & Co., New York.
- "Salvation from Sin." By Lyman Abbott. Pp. 30. Ornamental white binding. 35 cents.
- "The Supernatural." By Lyman Abbott. 12mo, pp. 29. Ornamental white binding. 35 cents.
- "Dames and Daughters of Colonial Days." By Geraldine Brooks. Pp. 284, 8vo.
- "The Religion of a Gentleman." By Charles F. Dole. 16mo, cloth, gilt top, pp. 219. \$1.00.
- Little, Brown & Co., New York.
- "The Pilgrim Shore." By Edmund H. Barrett. With many little pictureings drawn from nature or fancy by the author. Pp. 234. \$2.00.
- "The Puritan in England and New England." By Ezra Hoyt Byington. With an introduction by Alexander McKenzie, D. D. Illustrated, 8vo, pp. 467. \$2.00.
- Harper & Bros., New York.
- "Eleanor." By Mrs. Humphrey Ward. Pp. 627. \$1.50.
- "The Idiot at Home." By John Kendrick Bangs. Illustrated, 16mo, cloth. Ornamented, pp. 314. \$1.25.
- "The Expatriates." By Lillian Bell. Post, 8vo, cloth, pp. 431. \$1.50.
- D. Appleton & Co., New York.
- "The Story of the Soldier." By Brevet Brigadier-General George A. Forsyth, U. S. A. Pp. 389. \$1.50.
- "The Transit of Civilization from England to America in the 17th Century." By Edward Eggleston. Pp. 344. \$1.50.
- Fleming H. Revell & Co., New York.
- "The Twentieth Century New Testament." A translation into modern English from the original Greek. Part II. Paul's Letters to the Churches. Pp. 380. 50 cents.
- Longmans, Green & Co., New York.
- "The Princess' Story Book." By George Lawrence Gomme, F. S. A. Illustrated. Cloth, gilt extra, pp. 442. Crown, 8vo. \$2.00.
- G. P. Putnam's Sons, New York.
- "William, The Silent." By Ruth Putnam. 2 vols., pp. 881. \$3.50.
- Dodd, Mead & Co., New York.
- "The Return to Christ." By Emory H. Bradford, D. D. Pp. 155. 75 cents.
- Silver Burdette & Co., New York.
- "An Outline of New Testament History." By David Foster Estes. Pp. 226. \$1.00.
- American Tract Society, New York.
- "The Silent Prince." By Mrs. Hattie Arnold Clark. Pp. 279. \$1.25.
- The Baker & Taylor Co., New York.
- "Wit and Wisdom of the Talmud." Edited by Madison C. Peters. Pp. 169, 12mo, cloth. \$1.25.

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Notes & Personals.



T. A. Meredith assumes charge of the church at Tyndall, S. D.

W. S. Lemmon, state evangelist of South Dakota, is in a meeting at Miller.

The St. Louis churches held a union watch meeting at the Central December 31.

Frank G. Tyrell is assisting A. F. Sanderson, pastor at Keokuk, Ia., in a short meeting.

S. M. Martin began a meeting Saturday, December 29 with the First Church at Columbus, Ind.

N. B. Baldwin, corresponding secretary of South Dakota, takes charge of the church at Highmore.

The tabernacle at Tyndall, S. D., has been completed at a cost of \$1,900, and is said to be the nicest room for church work in the town.

W. H. Kerm reports eleven additions in a recent meeting at Pearl, Ill. He began a meeting with the church at New Canton, Ill., December 29.

The new church at Ox Bow, Neb., will be dedicated January 19th. A meeting will follow by Bro. W. G. Minzies of Smith Center, Kan.

The Second Church of Danville, Ill., A. R. Spicer pastor, will be dedicated January 6 by L. L. Carpenter. There was one addition there December 23.

J. H. Stark closed a meeting at Platteville, Wis., under auspices of State Board, December 24th, with five accessions, increasing the congregation 40 per cent.

Two received by letter into the church at Murphysboro, Ill., December 16, and one December 23, by primary obedience. Harry E. Tucker is the pastor.

John G. M. Luttenberger reports one confession at regular services at Gellespie, Ill., December 23. The church there expects to enter their new house April 15.

Dr. Albert Buxton, late president of Add Ran University, is on a tour in southern Mexico, Yucatan and Central America. He greets us from Mexico City, December 21.

The meeting at Sullivan, Ill., conducted by E. E. Curry, closed with fourteen additions. The work there is very hopeful with a beautiful new church and enthusiastic people.

H. L. Maltman has resigned at Sayre, Pa., and is ready to take work either as a supply or to hold meetings or take regular pastoral work. He could begin work at any time.

E. W. Yocum recently closed a meeting at Courtland, Kan., where R. P. Jewett is pastor, resulting in seven additions. Bro. Jewett will close his work with this church March 1st, much to the regret of the congregation.

An organization has been formed at Hot Springs, Ark., for the purpose of building and equipping a Christian Home for the accommodation of Christian people who may be stopping in that city from time to time.

The meeting at Mexico, Mo., conducted by the pastor, S. D. Dutcher, resulted in 70 additions. During Bro. Dutcher's pastorate of 22 months with this church, there have been 200 additions, making a congregation of about 900.

To those who desire to secure the services of C. E. Millard, he directs the following: "My time is all taken up some

time in advance. Write several months ahead. I go, January 6, to Little Rock, Ark., then to Omaha, Neb."

The churches should begin to lay plans for the March Offering of Foreign Missions the first Sunday in March. The Foreign Society will furnish all necessary supplies free of charge. The churches are requested to order at once.

S. T. Willis of New York sends a New Year's greeting to the members of his congregation. In addition to his message the leaflet contains Garfield's statement of principles and a picture of the church building, also a likeness of the pastor.

The Foreign Society is in receipt of another gift of \$600 on the Annuity Plan from a brother who had before given \$2,000. The Society is to be congratulated upon the record it is making. Annuities are better than bequests, direct gifts are better than either.

In a short meeting at South Side Mission Chapel conducted by Levi Marshall, there were sixteen accessions to the church, nine of which were by confession. On January 3 H. A. Northcutt of Kirksville, will assist the pastor in conducting special meetings at the church.

We received an invitation to attend a New Century Christian Banquet which was held at the First Christian Church of Springfield, Ill., J. E. Lynn, pastor, January 1. Sorry we could not attend. The Christian Century should have been quite at home at a New Century Christian banquet.

Bro. N. J. Wright favored us with a call recently, having just closed a meeting with the church at Shelbyville, Ill., where Wm. Drummond is pastor, with thirty-three additions. Bro. Wright has, until recently, been pastor of the church at Olney, Ill. He has closed his work there and has entered the evangelistic field. He leads his own singing.

Wilford Field reports for the past year at West Salem, Ill., forty-eight additions, seven at Dietrich, Ill., eighteen at Shiloh, twenty-three at West Salem. None of these have been previously reported. He closed a meeting at West Salem December 23. R. J. Coy of Mattoon, Ill., led the singing to the delight and satisfaction of all. Bro. Coy is recommended as an efficient helper in revival work. His terms are reasonable.

The following from Benj. L. Smith should be carefully heeded by all preachers: The Year Book for 1901 is now in the hands of the printer. Any of our ministers who have decided on an early change of address and desire that the corrected address shall be put in the Year Book, can have this done by sending the corrected address on a postal card within ten days to Benj. L. Smith, corresponding secretary, Y. M. C. A. building, Cincinnati, O.

Geo. F. Hall preaches at the People's Institute again next Lord's day. His morning theme will be "Ten Resolutions for the New Year." At night his address will be entitled "A Forecast of the Twentieth Century." The Juniata Glee Club, one of Chicago's popular musical organizations, will sing at the evening service.

The following is from Bro. A. R. Spicer, of Danville, Ill., and is directed to the workers of the sixth district of Illinois: "Fellow Workers—We have secured the services of Bro. R. Leland Brown as district evangelist. He will begin his serv-

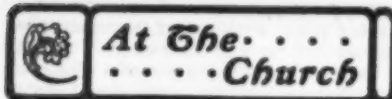
ice with us January 2 with a meeting at Cowden. If you know of any weak, deserving point, write me of the conditions and we will try and see that it is helped to help itself. If you know of a strategic field that has not been entered and could be, lay your plea before us and we will consider the call. Let all churches hasten their offerings that we may meet promptly all calls. Send money to J. P. Darst, of Peoria, and direct correspondence to A. R. Spicer, secretary, Danville, Ill."

We are in receipt of the following from Bro. H. A. Denton of Warrensburg, Mo., December 28, 1900: "Our meeting of three weeks closed last Sunday with forty-three additions, thirty-two of this number by confession and baptism. It was a meeting by the home forces, with the exception of C. E. Millard's work as leader of song. Bro. Millard also gave his illustrated solo work. I have not known a meeting in which a larger per cent of the church worked faithfully. Our audiences were very large from the first night. In many respects the meeting did good. It was a spiritual meeting. The spirit of the meeting was fine. The greater emphasis was laid upon the Christ, sin, repentance. While the whole Gospel was preached, these were emphasized rather than the disputed points of "first principles."

The following is from one of the brethren at Rushville, Ill.: "Dear Century—Our pastor, Eld. G. W. Ford, held a short meeting of sixteen evenings at Bethany Church, six miles in the country where he took fourteen confessions. The candidates all came to this city and were baptised in the baptistry of the Christian Church yesterday, December 23, at 2 p. m. The meeting was the most successful ever held in that neighborhood for years. The brethren there speak of Bro. Ford as a sound Gospel preacher, and a good protracted meeting man in doing efficient work. Bro. Ford is a new man among us, having recently come from Indiana to this state, but we all appreciate him and his family very much. He will begin our meeting in Rushville January 6, assisted by Prof. John Joyce as leader of the song service, and with these men at the helm, we feel that success is ours."

We present this week the portrait of Bro. A. B. Moore, recently of Macon, Ga. Besides being a successful pastor, Bro. Moore is an evangelist of marked ability. He was recently in charge of the church of Macon, Ga., having closed his pastorate there December 2. His pastoral report for the year on closing was as follows: Sermons, eighty-nine; additions, net forty; sermons outside city, thirty-one; additions, sixty-five; money raised for all purposes \$2,215, of this about \$175 for missions. All current expenses paid and a handsome balance in treasury to begin next year's work. At the close of his work at Macon, the local press published his sermon in full and the complimentary references to him personally would indicate his high standing in the community and the esteem in which he was held as a citizen as well as an able and beloved pastor. While he is eminently successful as an evangelist, he prefers pastoral work, and expects to continue in that line. He began a meeting December 29 with J. H. McSparrow, pastor at Audubon, Ia. His address is changed from Macon, Ga., to 3006 Locust street, St. Louis, Mo.

237940



"Through a long century's ripening
fruitful

Or a short day's;

Thou canst not come too soon, and I can
wait

If Thou come late."

FIVE MINUTES' SERMON.

By Peter Ainslie.

"Blessed is he that cometh in the name
of the Lord.—Matt. 21: 9.

The coming of Christ is the sweetest thought in the world. It is the Almighty Father coming to save us, for Jesus said, "He that hath seen me hath seen the Father," so my text does not refer to Moses, Isaiah, Paul or a host of others who have come in the name of the Lord, but it refers singly and distinctly to Christ, who represented God as none other could have done. It is a part of the great Handi, which was chanted at the Paschal feast and that may be read in the 118th Psalm, but the fact of his coming sets the passion of the heart aglow with joy, and it is that fact that has changed human hearts. Those sweet precepts and messages and promises, which fell like showers of light from the lips of Jesus, have been the most profound utterances in human speech; and he himself who claimed so much denied himself as none other ever did and left a sacrifice without a parallel, but all these are in keeping with His coming. The overwhelming thought is that He came—not that He did not love us, but that He loved us so much as to come and there was only one way that He could come and that was the way of humility and suffering—just the opposite way that many thousands who were looking for a deliverer expected, but as we look back at the gladdest fact in the world's history, out of which comes the sweetest peace that ever filled the heart, we remember that we are standing between the loftiest peaks in the mountain range of facts—He came once and now He will come again. It was nearly 2,000 years ago that He came the first time, and no one knows when He will come the second time. We may already be standing at the base of the mountain, or we may be a long way off, but the most practical admonition that He gave us to make us faithful was, "Watch, for you know not in what hour your Lord doth come." It was the daily admonition of the apostles and their writings abound with its practicability, but because it has been so long since the promise, men, good men have lost faith in it and it is rare that His second coming is ever mentioned, as though few cared whether He came or not. Still fewer are praying what John, Paul and all the early Christians so earnestly prayed for, "Even so, come Lord Jesus." Perhaps we are on the eve of His second coming, for is it not somewhat now what He said it would be "When the Son of Man cometh shall he find faith on the earth?" The majority of people expect to see the whole world converted when Christ comes the second time, just as the majority expected to see the Christ come in regal splendor the first time. He has written the message, He has lighted the lamp and all may read the glorious facts,

which cannot be moved. Heaven and earth shall pass away, but the word of God abideth forever. His first coming proves his second coming and no doctrine in the Bible is so wholesome as the coming of Christ. It puts the lifeblood into every verse and it is that that makes the Book the living oracle. Earth and hell were not able to keep him down in the grave, neither will they be able to stay His advent. Glorious thought! "Blessed is he that cometh in the name of the Lord."

O Lord, forgive our forgetfulness and bless us as we watch and hear us as we pray, "Come, Lord Jesus," Amen.

*This is the golden text for the Sunday School lesson for Jan. 13, 1900.

THE BIBLE SCHOOL.

THE TRIUMPHAL ENTRY.

Lesson January 13th.

G. T.—"Blessed is he that cometh in the name of the Lord."

Friday evening, March 31, Jesus reached Bethany from Jericho. On the next evening (Sabbath), April 1, they made Him a supper and Lazarus was at the table. When Jesus came forth on Sunday morning to proceed into the city, He found a vast crowd, consisting partly of His Galilean friends, who had accompanied Him on Friday, partly of other companies which had come on behind Him from Jericho and heard of the miracles as they came along, and partly of those who had flocked out from Jerusalem to see Him. They welcomed Him with enthusiasm and a procession was formed leading toward Jerusalem. Leaving Bethany on foot Jesus comes to the place where a neighboring village, perhaps Bethphage, is in view over against them. At this point He arrests His march and sends two of His Disciples to find and bring Him an ass and her colt with her. When her owners demanded of them why they took the asses, they had only to say that the Master had need of it and the sight of Jesus with the attendant crowds would at once explain why He needed it.

Gradually the long procession swept over the ridge where first begins "the descent of the Mount of Olives," toward Jerusalem. At this point the first view is caught of the southeastern corner of the city. It was here that the shout of triumph burst forth from the multitude. Again the procession advanced. The road descends and the glimpse of the city is hidden. A few moments further the road reaches a ledge of smooth rock and in an instant the whole city bursts into view. Here, "He, when He beheld the city, wept over it." Then on He rode to the temple enclosure.

Reference Literature.

Edersheim, vol. 2, pp. 363-373; Stalker's Life of Christ, pp. 114-117; Farrar's Life of Christ, pp. 374-379; Andrew's Life of Our Lord (1891), pp. 422-436; Stanley's Sinai and Palestine has a beautiful description of a triumphal procession; see Robinson's Researches I. 473 for a modern illustration of spreading garments in the way for those the people would honor.

Questions for Study and Discussion.

1. What was the purpose of the people in forming the procession? What was Jesus' purpose in leading it?
2. Who were the people who made up the procession? Had Jesus planned for this procession before He came to Jeri-

cho and Bethany?

3. Had Jesus ever before performed miracles in the temple? What effect did these have on the children in the temple? The priests and scribes?

4. How does Matthew's order of events here compare with the order of the other cynoptists? Is not Matthew's Gospel logical rather than chronological?

5. Did Jesus show Himself to be the kind of Messiah which His friends were expecting? What was their ideal and what was His?

H. Lawrence Atkinson.

PRAYER MEETING.

AN INWARD LOOK.

Psalm 139: 23, 24.

References: Psalm 139: 1-4; Heb. 4: 12; I. Cor. 11: 28; II. Cor. 3: 18.

A well-known writer on religious themes has a striking address on "The Four Men," which proves to be one man, as seen from four different points of view. First, there is the man that the world knows; but a very different man, your best friends knows—sometimes better and alas! sometimes worse. But still different is the man as he knows himself; even though he does not know anything against himself he is not thereby justified, for there is still another angle of vision, there is One who sees and knows you as you are. And yet His judgments will be tempered with mercy. Should it not be the desire of every disciple of consecrated purpose to see himself as God sees him? The awful thing is not, says Phillips Brooks, that God is going to judge you, but that he knows now what your life is.

Put to the Test.

It is all very nice to talk about the goodness of God in fair weather; but are we willing to be put to the test, to have our motives scrutinized and dissolved? Like the knife of the surgeon it may be painful, but it means a more perfect life.

How many of us have extended to ourselves congratulations upon our remarkable religious achievements; we have seen ourselves on a pedestal with those about us doing so many things, the evil of which is perfectly patent to us, that we feel we would be almost justified in praying as did the publican. But then quite suddenly we are placed in some crisis of conflict or opportunity; the long trial of years is condensed into a single moment—but a moment of tremendous spiritual significance.

Self Revelation.

We had thought we were rich and had need of nothing, but our eyes have been opened and we see how wretched and poor and blind and naked we are. How sordid our motives and how unworthy our ambition have been! Now we are humble and penitent and are ready to be led of the Master. Let us with the bright light of incarnate truth search our hearts and see if there are any "regions beyond;" see if we are "keeping back part of the price."

We should daily meditate upon the word of God, which is living and active, asking ourselves with what profit we have lived. Shutting out all the world, consider what have been your actions, words, thoughts, promptings of your heart this day. Has your life been one with the Infinite life? Have you made it easier for someone else to live like the God-man?

You teach your children that they should come to the table with their hands and faces clean and their hair neatly combed; are you as careful in your spiritual preparation for the table of the Lord? More important by far is the

Adornment of the Soul

with meekness and gentleness, than that the body be attired with the latest style of hat or gown. Let each one examine himself and not another. First cast the beam out of thine own eye that thou mayest see clearly to cast the mote out of thy brother's eyes. Prove yourself to see if you are in the faith or whether your religious life is one of form and ceremony. But do not allow yourself to become morbid and discouraged. Let hope and good cheer find a place in your life at all times, praying God that having searched your heart, he will lead you in the way everlasting. F. F. G.

CHRISTIAN ENDEAVOR.

YOUTHFUL CONSECRATION.

Jan. 13, 1901. Eccl. 12:1-11, 9-10.

"Remember now thy Creator in the days of thy youth. . . . Rejoice, O young man, in thy youth. Let thy heart cheer thee . . . and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment. Therefore, remove sorrow from thy heart, and put away evil from thy flesh."

Next to the discovery of Jesus, the crowning achievement of the 19th century has been the enlargement of the privileges and possibilities of childhood and youth.

In the home of the school and the church growing unseen and silent—like the coral-reef that aspires to some day be a beautiful island crowned with vegetation, and the support of civilization. The past century, with an admirable patience and an unhesitating persistence, has been building high its monument to the work of women. And woman, from the sweet Mary, who trained the little boy at Nazareth and helped to shape His "growth in wisdom, stature and favor with God and men;" who saw Him stand before the world in that perfection of manliness and consecration that marked Him as the Messiah sent from God; to all the thousand Marys of our land who stand with half reluctant feet upon the threshold of a home and see the place where woman's love and mother's care must meet—woman has crowned the century of her emancipation with a devotion to the culture of childhood and the consecration of youth, that bid us watch the horizon of the 20th century for real stars—a real Bethlehem—and wise men hastening with gifts of rare value to the cradle of the child. When Israel was true to the prophet's plea and taught her children the true history of God's dealings with His people, and trained them to study and obey His commands, her enemies never crossed her border.

That home is safest from desecrating and unfilial sin in which Paul's message, "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," is the daily creed.

No life that has been touched by the Gospel call is too sweet, tender or true to bring to the threshold of the kingdom of God. And surely it is a grave responsibility to turn aside the first pure unselfish impulse of a child to confess in words the beautiful truth which a trust-

ing heart has already believed, "That Jesus is the Christ, the Son of the living God, and the Savior of all who are good and true."

"Let the child wait until he has grown and then choose his own religion" is an attitude so prevalent and yet so pernicious as to need its fallacy exposed.

This sentiment was rebuked by Coleridge, who led his friend into the garden and said, "I have decided not to put out any plants this spring, but wait until August and let the garden decide for itself whether it prefers weeds or strawberries."

Friedrich Froebel died in 1852, but his vision of the kindergarten gave the world a new impulse in the education of the child.

"Father Endeavor" Clark has lived to cross the threshold of the 20th century, and his vision of Christian Endeavor has opened to the youth of the world a new field of culture and consecration.

What the kindergarten has been to the school the Christian Endeavor movement seems destined, in a larger sense, to supply in the kingdom of God. In it the natural tendencies of the soul may be so ordered as to work out an almost unconscious development of real consecration and practical power for service.

Chas. Wm. Dean.

C. E. READING COURSE.

Articles in this column are supplementary to the handbook of the Bethany C. E. Reading course. Full information regarding the course may be obtained from J. Z. Tyler, 728 Republic street, Cleveland, Ohio. The books and supplies for the course may be obtained from the Christian Century Company.

HOW TO STUDY GOSPEL NARRATIVES.

William R. Warren.

1.—The Text Book.

We have before us not four chapters out of one large book, but four books from an entire library. This library ought to come to every individual soul as it came to the world originally, book by book. Especially is it necessary to take up the Gospels separately, because of their very simplicity and the consequent temptation to jumble them. It is profitable at last to compare and collate, but let us first receive them singly as the Holy Spirit gave them. The missionaries, face to face with primary conditions, are accustomed to give a single Gospel to a man who inquires concerning Christ.

2.—The Second Gospel Shall Be the First

In order to have each book by itself to ourselves, as we like to have a particular friend from time to time, break up the binding of two inexpensive testaments. It is necessary to take two, because the printers have put the last of Matthew and the first of Mark on the same leaf. Take Mark first. It was probably written first. Its style is more vivid, its narrative at the same time more circumstantial and more terse, its contents more universal and fundamental. It proclaims Jesus as the Son of God. All these considerations fit it to be the Introductory Gospel.

3.—A New Book of an Old Fragment.

Release Mark from between Matthew and Luke. He is worthy to stand alone and deliver his message. Part of Matthew will be found still adhering to the first page, part of Luke to the last. Paste blank paper over these. Give the new book a cover of manila cardboard, pasted, stitched or wired. Now try to lay aside your confused remembrance of things learned about Christ and put yourself as nearly as possible into the place

of the first man to whom Mark's new manuscript was delivered. If you succeed in approximating his interest, you will need no exhortation to read the story through at one sitting. At any rate do read the whole at once. Before you rise from the reading, think over the story and write down something of the impression made upon you.

4.—Paragraph Study.

After this first eager perusal has revealed the paramount value of a new book, we always wish to read it more deliberately. Give Mark such a careful second reading as you may dignify with the name of study. Assign a subject to every paragraph as it is read. You will notice that a single chapter usually contains several distinct subjects and that the entire book falls into two divisions: The ministry of Jesus in Galilee, nine chapters, and the Journey to and Last Week in Jerusalem, seven chapters. The subjects of paragraphs, when the reading shall have been completed, will form a table of contents for the book. Get suggestions as to suitable names for the various events from a Harmony of the Gospel or from Professor Willitt's "Life and Teachings of Jesus. If this paragraph study is thoroughly done, the student will be able, not only to quickly locate any event in the book, but even to refer any important verse to its proper paragraph. This is the best and quickest way of emancipation from the concordance.

5.—Matthew.

After Mark is known Matthew should be taken up in the same way, read as a complete presentation of Jesus the Messiah, and analyzed into paragraphs during a deliberate study. It will be found to contain, besides the two divisions recognized in Mark, an introductory section on the Birth and Preparation. As Mark gave more attention to the miracles, Matthew will be found to prefer the teachings of the Master. But spare extended comparison.

6.—Luke.

The third Gospel well deserves the tribute of Renan, "The most beautiful book ever written!" And yet great numbers of Christians have scarcely seen it! They have started to "read the Bible through," an excellent exercise, but have grown weary in Genesis or fallen out by the way in Exodus! Luke sets forth especially the Humanity of Jesus. In addition to the three divisions of Matthew there is one on the Perean Ministry and the Last Journey to Jerusalem. This is sometimes called the Great Section of Luke, as it well may be, since it alone contains the Parables of the Good Samaritan and the Prodigal Son, and other scarcely less precious records.

7.—John.

John, the fourth Gospel presents a supreme message of Jesus' Divinity. It comes from "that Disciple whom Jesus loved." One is scarcely prepared to read it at all un- he has passed with credit through the first, second and third grades of Christ's school. Then its message at one unbroken reading will be found unique and powerful. Its study, section by section, will give a new uplift to the soul. The world's Christian experience of nineteen centuries is giving this book ever-increasing honor. The individual Disciple also holds it in higher and higher esteem as he grows in the grace and knowledge of our Lord.

Woman and Home.

THE ANGEL SONG.

There's a glory on the night-clad plains of Bethlehem,
And an angel with the shepherds, speaking words to them
Such as mortals never heard.
Fear gives place to joy within them as he speaks,
As the shadows fly from sun-tipped mountain peaks,
And their hearts are rapture-stirred.

"Tidings good to you and all the people now I bring.
Tidings of great joy, at which the Seraphs bow and sing.
Listen to the gracious words.
E'en this day in David's city unto you
There is born a Savior merciful and true,
He is your anointed Lord.

"Not with royal purple clad, this heavenly babe you'll find,
Nor in gorgeous palaces for mighty kings designed."
This a sign to you shall be:
You shall find the babe in swaddling clothes arrayed,
And, for cradle, in a lowly manger laid;
Such is His humility."

Suddenly a heavenly host is with the angel there,
Music such as only angels know now fills the air.
Of this heaven-hallowed night.
"Glory be to God on High!" They swell the strain.
"Peace on earth, good will to men!" comes the refrain,
As the singers fade from sight.

How the echo of that song has followed down the years,
Winning men from sin and sorrow, banishing their fears,
Leading them to victory!
Hearts a-breaking have been soothed to radiant peace,
Hatreds have been made to vanish, wars to cease,
By that sacred minstrelsy.

Let us join the Angel Choir in this heavenly lay;
Let us praise Him in the Highest on this Christmas Day,
For this lowly manger-birth;
Since, though veiled in human weakness, in this child,
God has come to dwell with men in mercy mild,
Heaven has come down to earth.
—M. B. Ryan.

TWO WAYS OF DOING IT.

I drove with my husband to our nearest town, not long since, and, leaving me at the principal store in the place, he went to attend to some business farther on. After making some purchases I sat down to wait his return. Most of the farmers within six or eight miles deal at this store, and to-day there were many coming and going. My attention was attracted to the dry-goods counter, where a pleasant-faced little woman was looking at some black dress goods. Her husband was standing near. "Now, Sam," she said, "this stuff is 40 cents a yard, and this," holding up another piece, "is 60 cents; it's better than the other, but I guess the 40-cent goods will do me." The man came and examined both pieces in a very interested way, and said, "I think, Sallie, you'd better take this at 60 cents; you don't often have a new dress and you ought to have a good one." The little woman was still more pleasant-looking as she told the clerk to cut off the dress.

"Sallie," said the husband, "I'm going to buy some of those red tablecloths."

"Sam," said she, in an undertone, "they are beautiful; but can you afford it?" He smiled and had one wrapped up. As they went out I said to myself, "True enough—a good husband makes a good wife—two such happy-looking people, and love and kindness the cause of it!"

My meditations were cut short by the entrance of another couple—a gruff-look-

ing fellow and a pale, careworn woman.

"Now, hurry up, Mary," said he; "I've no time to be foolin'."

Then Mary said she would like to look at some cloth. She selected a piece that suited her, but when that man heard the price he objected.

"Get something cheaper," said he.

"But," said the wife, timidly, "this is for Tom's Sunday pants."

"I don't care," said he; "I won't pay so much."

So she was obliged to take an inferior piece at a lower price. After purchasing a few groceries the husband said:

"Come on; I suppose you've got all you want?"

"Yes," said she, looking wistfully around, "but I did want some apron gingham."

"Never mind that now," was the answer; "I'm in a hurry," and out they went.

Ah, thought I here is a poor woman made unhappy by a brute of a man who never allows her the pleasure of going shopping with a little money of her own. She works hard, without any reward, not even kind words. Ah, this must be the kind of farmers' wives who become insane. Then I wished I were a good fairy who might put money in her pocket to buy all those things so dear to a housekeeper's heart.

The arrival of my husband aroused me from my reveries, and when, during my ride home, I related my experience, he laughingly said, "Just like a woman to see and hear so much." "And," said I, "I feel like beating that horrid man, and I suppose that's like a woman, too."—Christian Standard.

HENRY CLAY'S DEBT WAS PAID.

Henry Clay was at one time considerably distressed by a large debt due to the bank. Some of his friends heard of this, and quietly raised the money and paid off the debt without notifying Mr. Clay. In utter ignorance of what had been going on, he went to the bank one day, and, addressing the cashier, said: "I have called to see you in reference to that debt of mine to the bank."

"You don't owe us anything," was the reply.

Mr. Clay looked inquiringly and said: "You don't understand me. I came to see you about that debt which I am owing the bank."

"Why! How am I to understand you?"

"A number of your friends have contributed and paid off that debt, and you do not owe this bank one dollar."

The tears rushed to Mr. Clay's eyes, and, unable to speak, he turned and walked out of the bank.

This is a faint image of what Jesus Christ has done for us.

At the head of all the pleasures which offer themselves to the man of liberal education may confidently be placed that derived from books. In variety, durability and facility of attainment, no other can stand in competition with it; and even in intensity it is inferior to few.—John Alkin.

WANTED—Business men and women to take exclusive agency for a state, and control the sub-agents handling Dr. White's Electric Comb; \$3,000 per month compensation. Fact. Call and I'll prove it. D. N. Rose, Gen. Mgr., Decatur, Ill.

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Makes the bread more healthful.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

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SPEAK TO JANE TONIGHT.

A very singular thing happened to a good sister, a member of my church. I said I felt so concerned that mothers should look to their children. I exhorted them, when they went home, to speak individually with their sons and daughters; and I used these words: I said go home, dear mother, and speak to Jane this very night. Perhaps she will be in bed; but, nevertheless, wake her up and say, Jane, I am sorry I have not spoken to you about the things of God personally, and I must do it before I go to sleep. Never mind about waking her up.

There was one old good lady who had a daughter by the name of Jane. To my great surprise and delight, on Monday evening she was with Jane in my vestry, asking me to see Jane, that she might join the church. "For, sir," said she, "I had never spoken to my dear child personally about her state; but last night, when I woke her and began to speak to her, she threw her arms around my neck and burst into tears, saying, 'Why, mother, I have known the Lord for six months, and I wanted so much to speak to you; but I didn't seem as if I could manage it.' She said, 'What a joy there was in store for me that I had never known, all through neglect of duty!'"

Suppose you were to do so to-night, dear friend, and if it should turn out that

YOUR dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred. Be willing to pay a nickel more for them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address **MACBETH**, Pittsburgh, Pa.

your Jane is not saved, then there will have been all the more urgent necessity for your having spoken. Take your children, one by one, and in quiet silence, when nobody is near, pray with each separately.

BETTER WHISTLE THAN WHINE

Two little boys were on their way to school. The smaller one tumbled, and, though not hurt, he began to whine in a babyish way—a little cross whine.

The older boy took his hand in a fatherly way and said:

"Oh, never mind, Jimmy; don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy-whistle. Jimmy tried to join in the whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lip won't pucker up good."

"Oh, that's because you haven't got all the whine out yet," said Charlie; "but you try a minute and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—Junior Christian Endeavor World.

IF YOU WANT TO BE LOVED.

Don't find fault.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate any thing because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't overdress or underdress.

Don't jeer at anybody's religious belief.

Learn to laugh. A good laugh is better than medicine.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Don't try to be anything else but a gentle woman; and that means a woman who has consideration for the whole world, and whose life is governed by the Golden Rule, "Do unto others as you would be done by."—Christian World.

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YOU SHOULD NOT NEGLECT YOUR KIDNEYS

Because at all Times They Have the Most Important Work to Do.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue fatal results are sure to follow.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

Among the many cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, investigated by the Christian Century, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy.



D. W. SMITH.

Des Moines, Ia., Oct. 30, 1900.

"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, and it cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle." D. W. SMITH, 1821 Center St.

What a Woman Says of Swamp Root.

My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder, sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that

science has ever been able to compound.

Sample Bottle Free.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is pleasant to take, and is so remarkably successful that those of our readers who have not already tried it are advised to write for a sample bottle, and to be sure and mention reading this generous offer in the Christian Century.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

Correspondence

CHICAGO LETTER.

George A. Ragan, after two years' pastorate, terminated his official relation with the Irving Park church last Sunday. Last week's Century gave the report of his excellent work. In his departure the Chicago ministry loses a man strongly devotional and strikingly earnest. Wherever he goes we do not fear that he will forget his high calling or ever cease to have soul-winning his chief thought and activity—the winning of souls. After holding a meeting at Antioch he will likely join his wife in California.

N. J. Wright will begin a meeting at Douglas Park the 13th inst., and B. W. Salmon at Sixty-third and Ashland, the same date.

Two very interesting ministers' meetings have been held recently. Monday, December 24, Rev. Mr. Fonda, pastor or "reader" of the West Side Christian Science Church, gave an address on Christian Science. It was not the privilege of the writer to be present. Christian Science is making rapid inroads on many denominations, especially the more ritualistic. Mr. Fonda said that never before had a Christian Scientist been asked to speak before an orthodox gathering. It was so with all the denominations. First persecution, afterwards recognition, and finally fellowship. Success is rarely refused recognition. Christian Science to-day is extremes tomorrow. It will be an orthodox denomination. Its excuse for existence is legitimate—the secularization of the church and the materialization of humanity. Man is more than holy.

The meeting held last Monday was intense. The Rev. Johnson Myers, pastor of Immanuel Baptist Church. As is known to the Century readers, Mr. Myers is a phenomenal success in winning men to a confession of Christ. He has wonderfully built up his church during his six years' pastorate. His prayer meetings are perhaps the largest in the city. He spoke upon "Soul Winning." While he rejoiced in the larger knowledge of to-day and hailed Darwin's theory of evolution as an intellectual and spiritual emancipator; yet he deplored the tendency on the part of the ministry to lose sight of its distinctive worth—the saving of the lost. He regarded all social agitation, and specialization in scholarship as foreign to the definite work that Christ intended for His ministers to do. Mr. Myers made most earnest plea for a more earnest consecrated and "mad" ministry, a ministry that would not be afraid to ask anyone at any time concerning their soul's salvation.

Mr. Myers' sociology is good, but his theology is very bad. He is a thorough-going Calvinist. Salvation has no ethical attribute in his system. Fortunately, a man may be greater than his theology, and Mr. Myers is certainly greater than his.

Dr. George W. Northrup, head professor of systematic theology in the University of Chicago, died Sunday. It was only a few weeks since that the venerable doctor read a paper before our association on "The Fatherhood of God," strongly advocating His universal Fatherhood. For forty-five years he had taught the-

ology, and what is more striking, for forty-five years he had grown continually larger and more luminous. In his later days he renounced Calvinism and became a champion of the liberal school of Baptists. He was profoundly religious. Well does the writer know how, in his classes, he inspired his students with a sense of God's greatness and nearness. He was patriarchal in appearance, was considerably over six feet tall, and when he would bring down his palm on the desk and say: "The bottom fact of this universe is God," we felt as if the skies had spoken. The lines of Tennyson never meant more than when interpreted by his recitation of them: "Our little systems have their day, They have their day and cease to be, They are but broken lights of Thee, And thou, O Lord, art more than they."

The "broken lights" we doubt not are now mended and we see face to face. Three laymen of the Austin Church spoke Sunday night on the subject, "Why Men do Not Attend Church More." T. H. Stark thought the church was to blame on its traditionalism both in belief and methods. R. J. Whitson attributed the failure to the selfish organization of the business world. Wm. Kinkead thought that men did not have enough to do and ought to be more interested in serving humanity in every way possible. Bro. Kinkead speaks every Sunday afternoon to the criminals at the Harrison Street Police Station.

George F. Hall spoke at the Union Church Sunday and reports large audiences. George A. Campbell.

CONGRESS OF THE DISCIPLES.

The third annual congress of the Disciples of Christ will be held in Lexington, Ky., March 26-28, 1901. The program will soon be completed. It promises to be "the best in our history." The most conspicuous place will be given to the subject of evolution in its bearing upon religious and theological problems.

One session will be devoted to the Psychology of Religious Experience, which is attracting so much interest at present. A new feature in our congress programs will be a reception on Wednesday evening, during which addresses will be given by representative women on Woman in the Nineteenth and Twentieth Centuries. The third and last day will be given to topics suggested by the history and present work of the Disciples, such as Christian Union, The Church and the City, and Missions.

The committee in charge consists of F. D. Power, chairman; H. O. Breeden, S. M. Cooper, R. E. Hieronymous, E. S. Ames.

E. S. Ames, Secretary.

Hyde Park, Chicago.

NOTES FROM STEUBEN CO., INDIANA.

The association of churches of Steuben county, Indiana, is engaged in a good work. Its purpose is to strengthen the weak churches and enter new and promising fields. The interest and growth of the work is kept up largely by the monthly meetings of the churches.

The meeting for December was held with the church in Hamilton. Representatives were present from Metz, South Scott, Ashley, Fairview and Angola. The afternoon was taken up by reports from the churches. Bro. Medbury, who is the worthy chairman of the association, read a very interesting letter from Miss

NICE BABY

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Bertha Clausen, the missionary of the churches in the county in Japan. This great meeting came on Monday, Dec. 17, at the close of the special meetings with the church in Hamilton. The county evangelist found good workers in that church. Bro. I. H. Store is with it. The work did well last year. The congregation gave more than \$100 for various kinds of missionary work. Our audiences were quite large throughout. Nine were added to the church—one from the Baptist, one from the M. E. Church, one by statement, six by confession and baptism. All expenses of the meeting were paid for very largely by the free will offerings of the people.

I am now holding a week's meeting in a hall here, and pushing the work on our new building. The audiences and interest are good. We have been disappointed in not getting the pews and furnace as soon as expected, so our dedication will not come before the middle of January, 1901. There is a widespread interest in the work. If I know of open door for the simple Gospel I do not know of a better one than this. The town is new, growing very fast, and that of a good kind of people.

M. O. Johnston is doing well in his new work at Ashley. There were ten confessions and baptisms at his last appointment there. J. H. Todd held a short meeting with the South Scott Church and reported three added, two by confession. J. H. Store held recently a short meeting

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with the church at Putmanville, Ind. He had a good meeting, although there were no additions. He spoke for the mission here last Lord's day. The people were much pleased with his visit.

J. K. Hester.

Stroh, Ind., Dec. 21, 1900.

PENNSYLVANIA.

The meeting at Long Avenue Church, New Castle, entered the sixth week, with 112 additions, and prospects of many more.

O. H. Philipps of Braddock has a lady helper, Miss Ollie M. Taylor, whose work is already proving very effective.

A Mission Sunday School and weekly prayer meeting has been inaugurated at South Connellsville, under the auspices of the Connellsville Church.

The Worker will publish a sermon once a week from one of our Pennsylvania preachers. The first was the sermon preached by Pastor Earle Wilfley at the Union Thanksgiving service, New Castle.

R. G. Frank, the new pastor of the First Church, Philadelphia, is prospering in his work. Eleven have been added to the membership in the past three months.

The church at Hazlewood has called A. E. Ziegler of Huntington, W. Va., to the pastorate. It is considered a fortunate choice for the church.

Herbert Yuell of Shady Avenue Church, Alleghany, is not only a successful pastor and evangelist, but a lecturer of recognized ability. A new lecture, "Quo Vadis," netted his own church nearly \$100 recently. The lecture is being called for at other points.

T. E. Cramblet of the East End Church, Pittsburg, is also frequently called upon for lectures. He gives an illustrated lecture on "In His Steps," and a lecture on Napoleon Bonaparte which is spoken of with enthusiasm.

W. J. Lhamon of Alleghany lectures frequently in west Pennsylvania and Ohio churches on "The Gods," and H. F. Lutz gives a highly successful lecture on "Love, Courtship and Marriage." All of these brethren are most earnest and successful preachers, and their lectures are all in the interest of righteousness.

The tour of the East, planned and to be chaperoned by T. E. Cramblet, is one of the cheapest and most attractive ever offered, and many are engaging passage, including a number of prominent ministers of different religious bodies. Information can be obtained by addressing 6123 Pennsylvania avenue, East End, Pittsburg, Pa.

W. D. Cunningham has been engaged as pastor at California.

The Central, Pittsburg, has twenty-five teachers in its Saturday afternoon kinder sewing school.

M. S. Blair, assisted E. E. Manley in a short meeting at Altoona, with five additions.

Eight have been added under the ministry of Pastor Weaver at Reading, recently.

R. A. Smith reports twenty-one added recently in the Kensington Church, Philadelphia.

Sweet Valley is building a parsonage.

Westmoor Sunday School has outgrown the auditorium and Pastor C. A. Frick is busy fitting up Sunday school rooms in the basement.

begin special meetings with the new year.

M. B. Ryan.

Erie, Pa., Dec. 24.

OHIO NOTES.

It is now about six weeks since Ohio Day and we have received thus far more than double as much money as we received last year in the same length of time, and besides this we have received two annuity funds, one of \$500 from H. J. and Jane M. Randall of Willoughby and one of \$300 from Mrs. S. A. Bartlett, Cleveland. We are receiving many offerings from churches that contributed nothing last year and as a general rule churches are very largely increasing their gifts.

Our mission work throughout the state is in excellent condition.

R. C. Lutton has taken charge of the work at North Baltimore and is doing very nicely. The church is in the midst of a strong canvass for funds to pay off about one-half of its indebtedness.

W. A. Harp on Dec. 1 closed his first year at Springfield. During the year he added to the church 117. The Sunday school has grown from 18 to 250. The church has raised during the year \$1,410 for all purposes, a large amount of which has been applied to paying floating indebtedness. An Endeavor Society of 45 has been organized and also an excellent Ladies' Aid Society. The church has been recarpeted and other improvements made. All departments are flourishing.

G. B. Stewart has taken charge of the mission at Madisonville and reports increased audiences and hopeful conditions.

The mission at South Akron is now in charge of W. D. Van Voorhis. Their building has been sold and they have bought a new lot on the opposite side of the street in the finest location in that part of the city and have already begun their new building.

Our mission at Rossford is thriving. The new building has been completed and is a gem. It is the only building for religious purposes in the new town of Rossford.

The Orchard Street Church in Toledo, where L. A. Warren ministers, has enlarged and improved its building and nearly doubled its Sunday school in the past few months.

A new lot has been purchased for a new mission on the east side of Toledo where the Central Christian Church has been conducting a Sunday school.

Our state board has appropriated \$400 for the support of R. H. Timme as German evangelist to supplement \$600 appropriated by the A. C. M. S.

Space forbids that I should speak of the hopeful conditions of the rest of our missions. We are now maintaining missions at thirty-five different places in the state.

If your church has not yet taken the offering for state and district missions we need your help. Do not delay it longer.

S. H. Bartlett.

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ENGLISH ITEMS.

(Concluded.)

A very enjoyable feature was the annual outing on the last afternoon of the conference, when all went up the Mersey by boat to Eastham. One feature of the outing was a picture taken by the writer of a number of prominent people on donkeys. They took a ride to the amusement of the entire company and doubtless to their own pleasure. The central figure of the group is Bro. W. Durban, with Bro. J. Coop as a worthy support on his left. A hundred copies or so have been sold for the benefit of the India Famine Fund. A copy accompanies this article and perhaps the management will favor the readers of the Century with a cut.

It was my privilege to spend the time from Friday till Monday in Chester and to be entertained in the home of the genial pastor and his wife, Bro. and Sister Mark A. Collins. Bro. Collins only recently went back to his native America and returned, not exactly *E Pluribus Unum*, but something like that. After all the expression would not be inappropriate, for Mrs. Collins is a whole host in herself. This is true whether she is found in the kitchen or in the multifarious positions occupied by a pastor's wife. You stay away ten months from the United States and then be suddenly ushered into the presence of graham gems, pancakes, cold-slaw, genuine pie and cake of an approved pattern and see whether it will not almost take your breath away. And see, too, whether your appetite will not rapidly rise almost to the breaking of your gastronomic thermometer, and then gradually vanish, in the natural way, until it come a blissful and peaceful satisfaction. Never mind the mixing of figures in the above, just imagine yourself in the situation and gracefully accept another helping to the pie.

The occasion of my visit to Chester was an invitation from the Sunday School to preach their anniversary sermons. I never enjoyed speaking in a strange pulpit more. The reception accorded me could not have been more cordial if I had been an angel, direct from Heaven—and I was not, for I had come from America by several other points. I preached twice, spoke to the Sunday

School in the afternoon and at a temperance meeting after the evening service, and enjoyed them all. We have a vigorous church at Chester, which is self-supporting and out of debt. Bro. Collins is doing a good work and will do a better with an excellent help-meet in his wife.

The town of Chester is of great interest, with its double rows of shops, one above the other, called "The Rows," and its old wall extending entirely around the old part of the town. The walk on the top of the wall is much patronized by both citizens and visitors. There are many quaint houses, some of them dating back as far as the thirteenth century. Many Roman remains have been found in making excavations. One-half day was spent in a cycle run with Bro. Collins, including a visit to Eaton Hall, the seat of the Duke of Westminster, the wealthiest man in England, who recently died, as even rich men have a habit of doing; Wexham, and Hawarden Castle. The latter would rival, in number of visitors, Strat-

ford, the place of the birth and burial of Shakespeare, if "The Grand Old Man" were buried there instead of at Westminster. The occasion for the visit to Wrexham is the fact that the namesake of my Alma Mater is buried there—Elihu Yale. The most interesting thing about the tomb is the quaint inscription, which is as follows:

"Born in America, in Europe bred,
In Africa traveled, and in Asia wed,
Where long he lived and thrived; in London dead.

Much good, some ill, he did; so hope all's even,

And that his soul, through mercy's gone to Heaven.

You that survive and read this tale, take care,

For this most certain exit to prepare:

Where blest in peace, the actions of the just

Smell sweet, and blossom in the silent dust."

Southampton, Leslie W. Morgan.

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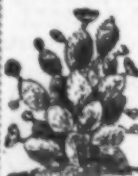
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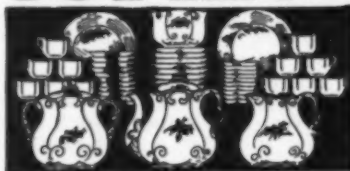
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Eastern Department.

ASSOCIATE EDITORS

Peter Ainslie, - - Baltimore, Md.
Carey E. Morgan, - - Richmond, Va.
B. Q. Denham, - - : New York.

TO OUR EASTERN BRETHREN!

In opening this department for our brethren on the Atlantic coast we do not mean that the rest of this paper is not for them, but that this is distinctly for them and is to be used as freely as all the columns of the Christian Tribune were used for the furtherance of primitive Christianity on the Atlantic coast. These columns are to be our Eastern Fireside and all our preachers and workers are invited to seats with us and to talk freely of those things that most interest them and us. The opening of this department will remind many of the good old days when several thousand of our present Christian Century readers sat around the Christian Tribune fireside and we want this to be as warm and cordial as that was, for this is simply the continuation of that. We give this as a personal invitation to every reader of these columns on the Atlantic coast and we shall serve you with pleasure.

There is no field in America more promising for the Disciples of Christ than the Atlantic coast, and there is no part of the country that has been so generally neglected by us. Fifty years ago, there were flourishing churches in nearly all our large cities on the coast and they were liberal, but their missionary contributions were expended almost entirely for western fields. There are conditions facing us now that demand that the eastern fields, and especially the large cities, should receive attention as they have never had before. The people are in these cities and these cities are giving complexion to the whole country. Our missionary organizations are looking with some favor toward the East and those fields that they are fostering are widening constantly, but more favors must come eastward to make our national work stronger.

In Boston proper the Disciples have one church, in Greater New York six churches, in Philadelphia six churches, in Baltimore five churches, including a small colored church, in Washington four churches and in Richmond five churches, including Manchester. In all the cities, excepting Boston, the Disciples have had organization for over half a century and excepting Washington, they have had organizations for nearly three-quarters of a century. In them are some of the very best workers in the world. None of them are rich churches, but in them are some of the most liberal people in our brotherhood. Some of these churches are active in city missionary work and all are fighting hard battles in these great cities.

The rural sections likewise promise well. Some of our churches there are losing by removals to the cities, but new fields are being opened and yield readily to the primitive gospel. Many sections through Maryland and Virginia have been astonishing in this particular. We need more men and men who are willing to work on small salaries. The rural churches must not be neglected. These are not only the feeders to the city, but from them come most of our preachers.

Fireside Chat.—H. L. Maltman of Sayre,

Pa., has resigned his work there and he may go southward.

Mr. H. H. Lee reports several baptisms at Fulton Avenue Church, Baltimore, recently and their Sunday School is growing so rapidly that they are thinking of building an annex to their chapel.

The work at Martinsburg, W. Va., is in good condition. They have already in cash nearly enough money for the erection of their new church building, which they expect to begin in the next few weeks. P. A. Cave will probably hold them a meeting after their dedication.

Special services were held at Calhoun Street Church, Baltimore, Christmas morning at 11 o'clock and that afternoon more than a hundred poor children were gathered up by the King's Daughters and given presents, candles and cake in the basement of the church. These children were from both Protestant and Catholic homes.

We regret to learn that Harry Minnick has resigned the pastorate of the Marshall Street Church, Richmond, on account of the ill health of his wife and her mother. He will return to Lubec, Me., where the church has not had a pastor since he left them, not a year ago.

We hear that S. V. Spicer, of Alabama, has accepted a call from the church in Norfolk, Va., and we are sure that Bro. Spicer will do good work among them. Bro. Ben Hur, their former pastor, died soon after resigning there.

S. H. Forrer has decided to leave Fredericksburg, Va., but we have not heard his future plans. He is a good preacher. The Virginia Disciples are rejoicing over the prospects of C. P. Williamson of Atlanta, Ga., opening a female seminary at Richmond this year. He will remove to that city in March.

The Ladies' Aid Society of the Church at Lynchburg, Va., will celebrate the silver wedding of their pastor and his wife, Mr. and Mrs. F. F. Bullard, at Christian parsonage, January 5, 1901. All cash gifts are to be applied on the new church building fund.

The pastors of the Disciples in Baltimore have a weekly meeting every Monday at 10 a. m. in the study of the Harlem Avenue Church.

The West Fifty-sixth Street Church, New York, presented to Bro. B. Q. Denham, the pastor and his wife, a purse of \$100 in gold, with a message of appreciation and love, as a Christmas present.

Mrs. J. E. Dunston of 100 Oakland Place, Buffalo, has been elected to the office of corresponding secretary of the New York C. W. B. M., to fill vacancy caused by the death of Mrs. Jennie En-cell.

Harry Minnick has resigned the pastorate of the Marshall Street Church, Richmond, Va., on account of the ill health of his wife and her mother and will leave in a few days for Lubec, Maine, where he was formerly pastor.

Colborne Street Church, Baltimore, had special services on Christmas morning at 11 o'clock. Preaching by Peter Ainslie. Mr. W. H. Lee is preparing for a meeting at the Fulton Avenue Church, Baltimore, of which he is pastor.

B. P. Smith has resigned at Charlottesville, Va., S. H. Forrer at Fredericksburg, Va., and H. L. Maltman at Sayre, Pa. C. P. Williamson, who has resigned at the First Church, Atlanta, Ga., will remove to Richmond, Va., by March 1, to begin preparation for the establishment of a

B. S. Denham of New York writes: "Christmas time has been a very happy one for us. Our friends were more than good to us. The church gave us a purse of \$100 in gold, with a message of loyalty, love and appreciation. It has done our hearts great good."

The West Fifty-sixth Street Church, New York, begins a two weeks' meeting on January 6. The preaching will be done by the pastor. A large number of soloists of ability will contribute to the musical features of the meeting. Mrs. Elizabeth Flower Willis, the well known elocutionists, has been secured for a number of readings, appropriate to the themes of the sermons.

Bernard P. Smith, pastor of the church at Charlottesville, Va., has received a call to serve the church at Asheville, N. C. During his stay at Charlottesville, Bro. Smith has not enjoyed the best of health. The congregation at Charlottesville is not willing to give him up, but in consideration of his health and the prospects for improvement by the delightfully invigorating climate of Asheville they have granted him a leave of absence for four months. Bro. Smith is one of the most efficient pastors of Virginia and we hope his stay at Asheville will enable him to return to Charlottesville with renewed strength for the work so close to his heart.

NEW YORK LETTER.

"Comparisons are odious" it has been said. This is true, sometimes. We desire in this letter to make a few. In these comparisons we find encouragement. To encourage others is our purpose. It is all too generally conceded that the Disciples can do but little in New York. Our belief is that we can do more than any other people. With half the equipment and opportunity we can equal what any other body can do. The one denomination which has the reputation of succeeding best in New York is the Episcopal Church. The second door west of our Fifty-sixth Street Church is the building of the Great Church of Zion and St. Timothy. From its Year Book, just in hand, we are able to measure our work by its. Its membership is 1,022. Its building is one of the best in the city, running through the block from Fifty-sixth to Fifty-seventh street. The auditorium seats 1,200. Three ministers are constantly employed. The building is open every day in the year. Our membership is 315 with one minister. Our frontage is on Fifty-sixth street. Fifty-seventh street, where is the main entrance to Zion and St. Timothy, is the wide, beautiful, aristocratic street in this part of the city. Now the results. They had an income from endowment funds of \$6,628.35. The total receipts for the year were \$19,037.98, leaving \$12,409.63 from 1,022 people, an average of over \$12 per capita. Our 315 raised \$6,629, an average of over \$20 each. Zion and St. Timothy's 1,022 members gave for missions and benevolences \$1,362, while our 315 members gave for the same purposes \$1,226. Our average per member is three times as high. With its great fund of \$19,000, and its three ministers and membership of one thousand, Zion and St. Timothy reports a gross gain of membership of fifty-six, and net gain of forty-two. Our gross gain was eighty-four, net sixty-four. We baptized twice as many of our additions as they did. Give us their purse, their building and location,

their ministerial force and what could we not accomplish! This comparison is made with a vigorous, thriving Episcopal Church, located in the same field. It is a demonstration that we can succeed in New York. What we need is a great fund in the hands of the American Christian Missionary Society to be used in this and other great cities. One other comparison, please. The writer attended the afternoon service at the Fifth Avenue Presbyterian Church recently. This service is to be properly contrasted to our evening service. That church reports a membership of 2,660. There were five hundred people in the audience. Magnificent building, best of locations, notably fine music and scholarly minister! Yet an audience less than a fifth the size of the membership. It would almost discourage me if I spoke to an audience of less than half the size of our membership on a beautiful day like that one was. Brethren, we can win in New York. American missions to the front, and give us a chance. B. Q. Denham.

December 17.

DISCIPLES CLUB OF NEW YORK.

The Disciples' Club of New York, held its third meeting of the season on Tuesday evening, December 18, with the Sterling-Place Church, Brooklyn. A good audience greeted Bro. F. D. Power of Washington, D. C., who delivered an eloquent address on "Our Place Today," being a resume of the development of our plea and the present duties and responsibilities of our brotherhood to the religious world.

The strong program of the club is commanding attention outside our own ranks. Edwin Markham, the famous poet, will be the speaker at the January meeting in the West Fifty-sixth Street Church, New York, when he will address the club on "The Central Idea of Christianity." The club is growing in numbers and is rapidly becoming a representative body of Disciple activity in New York. Starting with thirty members in the fall, it will have at the January meeting a total membership of eighty.

The club, in addition to its public monthly meetings is through a capable and aggressive executive committee endeavoring to do some practical work, and it is hoped that the club may eventually develop into a city evangelization organization and be the means of planting new churches in our midst.

This month the club is advertising in the New York Tribune a directory of our six churches, and our brotherhood in that paper makes as impressive a showing as that of any other denomination. The club, in order to bind the churches in the metropolis in closer unity, will soon commence the publication of a paper devoted to the interest of our six churches. It is hoped to soon arrange to have all our ministers preach a series of sermons relative to our plea, at the same time and advertise such sermons extensively.

Francis M. Applegate.

NEW YORK CHURCH DIRECTORY. DISCIPLES OF CHRIST.

No. 333 West Fifty-sixth street, Rev. B. Q. Denham, pastor.—10:45 a. m. and 8 p. m.

One Hundred and Nineteenth street, near Lenox avenue, Rev. J. M. Philputt, pastor.—11 a. m. and 7:45 p. m.

One Hundred and Sixty-ninth street, near Franklin avenue, Rev. S. T. Willis,

pastor.—10:30 a. m. and 7:45 p. m.

Sterling Place, Brooklyn, Rev. M. E. Harlan, pastor.—10:30 a. m. and 7:45 p. m.

Second Church, Brooklyn, Humboldt street, Rev. J. E. Keevil, pastor.—11 a. m. and 8 p. m.

Kensington, East Eighth street and Avenue C, Chilton Dean, pastor.—10:30 a. m. and 7:45 p. m.

NEW RIVER DISTRICT, (VA.)

Since last report I conducted a meeting at Centenial, Montgomery county, Va., which resulted in thirty-three additions, twenty-six baptisms. The meeting was the most successful ever held in that section. This is a promising church.

From Centenial I went to Coryell county, Glenwood Church. At this point we have some consecrated workers.

I was with them ten days, preached twenty sermons; fourteen additions.

At my regular church services I had three confessions, making a total for the month, forty sermons and fifty additions.

It has been a very busy month. However, I found time to read Bro. W. H. Book's book. I wish everybody could read this little volume, especially the young ministers. It demonstrates clearly that energy and faithfulness will surmount any and every obstacle. Book stands at the head of our eastern evangelists. How did he get there? Buy his little volume and see.

J. O. Shelburne,

Entered Into Life.


McVicar—Jennie Florence Campbell, the youngest daughter of Peter and Isabella Campbell and sister of George A. Campbell, of Chicago, was born in Ridgetown, Ontario. In 1882 she came with her parents to Portage la Prairie, Manitoba. She became a Christian at sixteen years of age. On June 6, 1897, she was married to Thomas Hubert McVicar, with whom she lived happily at Holland, Manitoba, during the short period of their wedlock. On December 11, 1900, after a five weeks' illness, she entered into rest.

M. P. Hayden.

Portage la Prairie, Manitoba.

Hartinger—Isabel Hartinger was born in Fairfield county, O., July 12, 1826, and departed this life December 24, 1900, aged 74 years, 5 months and 12 days. She was united in marriage to James Reed, October 1844 in the state of Ohio, and with her husband, in an early day, came to Hardin county, Iowa. God blessed this union of hearts and lives with eleven children, nine of whom are still living to mourn the loss of a faithful mother, two of the children with the father and husband having preceded her to the better land. Deceased was a devoted and faithful member of the Church of Christ at Union, Iowa, and lived a life consistent with her Christian profession. She had lived to a good old age and soon followed her departed husband to the beautiful home of the faithful. The funeral services were conducted by Eugene Curless at the Shepherd Church, after which the body was laid with loving hands by the side of her husband.

TO CURE A COLD IN ONE DAY

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Happy as a Lark—Mr. C. J. Stevens, of Bethlehem, Pa., in writing of his wife, makes the following pleasant comments: "My wife has been cured of sick headache and palpitation of the heart by the use of that honest herb remedy, Dr. Peter's Blood Vitalizer. She has suffered for many years, and used to get up in the morning with a headache, hardly able to begin her daily duties. Now she is up early, working and singing. It has made a great change in her."

Dr. Peter's Blood Vitalizer is, owing to its peculiar composition, especially adapted for woman's delicate organism. Thousands of happy mothers, healthy wives and sprightly maidens bless the day when they first learned of this remedy. To be had of special agents only, or the proprietor direct, Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

Seeds That Surely Grow.

The cost of seeds compared with the value of the crop is so small that a few cents saved by buying second rate seeds will amount to many dollars lost when the harvest is gathered. Farmers have found out by many costly failures what a risky thing it is to buy seeds without being pretty sure that they are reliable and true to name. The latest catalogue of the seed houses of D. M. Ferry & Co., of Detroit, Mich., is a reminder that thousands of farmers in the United States and Canada have pinned their faith to the reputation of this great firm. During a business career approaching half a century in time Ferry's seeds have won an annual increase in popularity, which is perhaps the best evidence that they grow and give satisfaction. Ferry's Seed Annual for 1901 is a useful guide in selecting seeds for the farm, the truck garden and the flower garden. It is sent free on application.

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